

(19)

Cains Off-spring DEMONSTRATED,

As by their Works they are Discovered in a bitter
Persecution against the

Lords People A T NEWARK Upon T R E N T, in the County of NOTTINGHAM:

Being here truly Related as it was Suffered, and Executed
at Two several Meetings. 

Published for the Truths sake, ~~where~~ whom
the proud in Heart calls ~~where~~ **QUAKERS.**

IT being so Ordered by the Lord, that a clear way was opened and a place obtained for the Lords People to meet in at Newark, freedom was given from the Lord to appoint a time to meet together, and upon the 7th day of the 9th Month, 1659. being the second day of the Week, a Meeting was ordered in Gods wisdom, and the Lords People came up to it, at whose appearance in the Town, the rude multitude gathered in the streets, and stood filled with envy, and made a great noise with shouting

shorting for a long time, until most Friends were come together; And being met in the Name of the Lord, and waiting in his fear, the Word of Life was declared by *William Densbury* the Servant of the Lord, in which time the rude people gathered into the Meeting, and the wicked one appeared in them, and much rudeness was committed by them for a long time together; yet through all was the Word of Life preached, and supplication made unto the Lord in Prayer by his servant; in which time some bloud was spilt by the hands of the wicked, and then an envious man got behind him, and ran violently upon him to throw him down from the Table where he stood, and others stood ready to lay hands upon him to pull him away, and got hold of his garment and rent it; but the Lord delivered him out of their hands, and in all this time none in Government appeared to order the people in peace, only one *Christopher Wilson* (an Alderman in the Town) came into the Meeting, and at his first coming in, he did a little rebuke some of them; but after he departed (which was in a little time) they were heightned in their wickedness, and did abide in much rudeness for a long time together, and then the Lord appeared and brought them down, that they stood in a pretty stillness until the Lords Servant had born forth his Testimony in the power of his spirit, and the Meeting broke up in pretty order; so after a season of time, the bowels of Compassion opened towards the people again, and another Meeting was appointed at the same place, the Keeper of the House (whose Name is *Thomas Ailby*) being free thereunto; and it was ordered upon the 11th day of the 10th Month, 1659. being the first day of the Week, at which time the Lord brought many of his People together, who in his fear waiting, a ministratiōn was given in his power, and the Truth of God was declared for a season of time; but the Enmity grew so strong in the wicked who then was gathered together, that the flame kindled in their brest, and suddenly brake forth into flames without, that such things were thrown amongst us by them, which in the mischief of their hearts they had invented, as brake forth into violent burnings; and one *Thomas Heaps* an Apothecary in the Town was chief in the Invention of this desparate wickedness, and then the Lord moved, and his Name was called upon in Prayer in the power of his spirit, in which time one of those things was cast at the Friend who was Praying unto the Lord, and it brake near unto his face with much violence, that the Garments of Friends

was

was much burned with the flames thereof, but the Lord preserved their bodies that the flames had not power of them ; And after all this done, and we still kept together in the fear of the Lord, then they began to pull us down from our standings with much violence, and such a Tumult was then made by them for a long time together as cannot be expressed ; some pulling us down and pushing us about, others got upon the heads of Women and sat upon them, others throwing Forms and Stools about to do mischief, and others pulling off our Hats and casting them away, so as some were lost.

After this came *William Hobman* called Mayor, *William Martin* and *Benjamine Wilson* called Aldermen ; and when they came amongst the rude multitude, the Mayor enquired of them, where those were that made such a disturbance, and asked what we did there ? and why we did not get us gone ? and why the man received us to his House ? And said to some Friends, That if we would not be gone, if they knockt us on the head, we might take the mends on our own bands ; and then he, and the Aldermen with him, came to the door where we were in peace together, and his eyes beheld us so ; Then at the door a Friend met him, and told him, That if he had the Government of that Place, he was to order the people in peace : To which the Mayor Replyed, There was such a disturbance made, and the Town was of such an Uproar that it was unpossible for any Magistrate in England to quiet them ; but he was come to protect us from them, if then we would depart out of the Town : So Answer was given him by a Friend, That we were ordered thither by the Lord, and as we had freedom in the Lord we should depart, and it was the Lord that protected us : whereupon the Mayor Replyed, We were a people that justified our selves : It was Answered him, That we denied our selves and were justified by the Lord, and if we were of the world, the world would love its own : The Mayor Replyed, He did not understand that ; but if we would then go, He was there ready to protect us, but if we would not, we might take what followed.

How unlike was this man to the Ruler of the Synagogue, who when *Paul* and others with him were ordered into the Synagogue, they sent unto them, saying, Ye men and brethren, if ye have any word of Exhortation for the people, say on, Acts. 13.15. They went into the Synagogue, and this liberty was given them by the Rulers ; but the Ruler of Newark came unto us where we were in peace together, and enquired what we did there ? and why we did not get us gone ? saying, If they knockt us in the head, we might take the mends on

out own hands if we would not be gone. Here was not liberty given for a word of Exhortation to be spoken unto the people, nor liberty to abide, but in danger to be knockt in the head; This is a shame for a Ruler to be so void of understanding as to know his place no better.

So this Ruler departed, and the Aldermen with him, and left the rude Multitude in the height of their fury, and strengthned them in it, and (as it was affirmed by many of them) commanded to drive us out of the Town, which they stood ready to perform, and so came and broke in upon us, as the Truth was declaring amongst us, and got to the far end of the Room, and violently thrust us down both Men and Women, and some was buffeted there; and when they had thrust us down the stairs, the Multitude had set themselves to execute the mischief of their hearts, many of them had got statts in their hands, and had set themselves like a lane for a long way together, and violently fell upon us with sore stripes, buffettings, knocking down, throwing down, bunching and stoning, that some had their teeth knockt out, some their faces beat into blacknesse, Womens head-cloaths pulled off from their heads, and bloud spilt, the execution of which Cruelty cannot be expressed, nor the stripes and blowes (that then were laid upon the innocent) numbred; and this was for a long time together executed upon above an hundred of us, whose persons were all much exercised in this great suffering and cruel persecution, and some had their Bridles and Saddle-girths cut, that about one Friend there was above twenty Knives all drawn together; And through all this our God appeared to preserve life, and our deliverance was by his own arm, Praifes and Glory be unto him for ever.

And this Cruelty was exercised upon that day which they call their *Sabbath*, and in that very time in which some of them were at their professed Worship. And this was suffered and encouraged by him who in his place should have settled the people in quietnesse and peace; yet there was a few appeared in some moderation, and one *Francis Fitz-Williams* an Alderman was made serviceable to many Friends in taking off the wicked from exercising their Cruelty to the full, and his Compassion did much appear towards the patient sufferers; and they did not cease their Cruelty whilst any of us were left in the Town, only one that did abide all night.

And thus did the Beast with his horns push and make War with the Lambs, who in their innocency are justified in the sight of God; and this is given forth that Truth may be cleared, and the workers of iniquity may see themselves, and come to Repentance before the fierceness of the wrath of God take hold upon them; Therefore all you people of the Town of Newark, who had any hand in this disparate wickednesse, or whose hearts were joyned by consent, Repent of your evil-doings from high to low, for you are all proved, and your way is tryed, and your work is cursed, and the wrath of the Lord is kindled against you; Therefore unto thee who art called Mayor, this is the word of the Lord God, Repent, repent, that thy sins may be blotted out and thy iniquity pardoned before the day of vengeance take hold upon thee, for the Cry of the Poor is gone up unto the Lord of Sabbaths, and he will enquire after thee, and his hand will find thee out, for *Cain* was a Murtherer, and his Brothers bloud cryed against him, and the Lord enquired after him and found him out, and his sin was charged upon him, and the judgement of God went forth against him, and then he cryed that his punishment was greater then he could bear; Put not this far from thee, but read it near thee, for the Root of *Cain* is in thee, and thy fruits have made it manifest, and without speedy repentance, his punishment will fall upon thee, because thou hast set thy heart to do wickedly.

And all people both old and young, who were in this desperate wickednesse, either with your hands or hearts, you are by us pitied, whom you so much wronged; for sad is your states when it is truly considered, and if you do not repent you will all perish, for the Righteous God judgeth righteously, and will lay the wickednesse of the wicked upon their own heads, and turn them all into Hell, because he is forgotten by them; Then how can you escape who commit sin with greedinesse, and runs to do violence with both hands, performing the mischief of your hearts against the Innocent who seeks no revenge upon you, but rather that ye might come to repentance, & escape the fierceness of Gods wrath, which will speedily overtake you if you go on in your wickednesse, and there shall be none found to deliver you, for he whom you serve is the God of this World, and he hath dominion over you, and at his will he hath you captive, and you are his servants, delighting your hearts in wickednesse, and loving evil more then goodness; Therefore wo is unto you from the Lord God, because you

you have sold your selves to do wickedly, and we being witnesses of it, are constrained to testify against you and all the unfruitful works of darknesse that is brought forth by you; Therefore do you hate us, because the Divels work in you is reproved by us, as it was by him who testified against the World and all the evil deeds thereof, and the Scripture is fulfilled which was spoken by him, *They hated me without a cause, and the Servant is not greater then his Master; If they have persecuted me, they will persecute you saith the Lord, And the time shall come, that whosoever killeth you, will think that he doth God service.*

Now read your selves and see whose off-spring you are, for Cain was of the wicked one and he murthered; *Abel* was Righteous and he suffered, and so through Ages and Generations hath the Righteous suffered under the wicked's cruelty; and as the birth born of the flesh hath alwayes persecuted the birth born of the spirit, even so it is now, for such were alwayes blinded, who were of that birth that persecuted, and so could never behold the appearance of God, but turned against it in all ages; for the *Jews* could not behold the Glory of the onely begotten of the Father, when manifest amongst them, nor could not believe that it was he, but called him *a Deceiver, and a Blasphemer, and a Prince of Devils*, and so took Councel together against him, and by wicked hands crucified and slew him; and these are your fathers, O ye viperous Generation, whom you are following, and filling up the measure of iniquity, turning against the Life of him whose Glory now appeareth; and this will be your condemnation, that light is come into the world, and you love darknesse rather then light, because your deeds are evil.

Therefore repent of your evil deeds, and love them no more, but turn to the Light that reproves you for them in your own conscience, and love the light which searches you in secret, and that will let you see wherein you have erred, and how unlike reasonable men you have acted, without either sobriety or moderation, and it will smite you in your inward parts for all your transgredions, and wound you in the secret of your hearts for all your sins, and this is he of whom we testify, who is the *True Light that lighteth every man that cometh into the World*, that you all may unto him be turned, for he hath no pleasure that any of you should die, but rather that you would turn from your wickednesse and live.

Therefore turn ye, turn ye, Why will you die, seeing God would

would not have you perish? Why will you destroy your selves, and run headlong to the pit of destruction in this day of the breakings forth of Gods tender mercy.

O consider it before it be too late, and let the time past of your lives suffice, that you have spent in your uncleanness and abominable wickedness, for an end will come, and an account must be given for every idle word; And what then will be the end of Murtherers, Persecutors, Drunkards, Swearers, Lyars, Proud, Covetous, Envious Persons, Whoremongers and all profane people? Will it not be the Lake that burneth, where there will be weeping and wailing, and gnashing of teeth? yea, know it from the Lord God, that this will be the portion of all the ungodly, and into this pit will you fall without speedy repentance; and do not count us your enemies because we tell you the Truth, for it is the bowels of pitty that moveth towards you, that you may see the Love that God hath unto you, in that he doth not speedily execute judgement upon you, but forbears and is patient towards you, that his goodnesse might lead you to repentance; And this is the love that God hath to you, who delighteth not in the death of any of you, but hath freely given unto every one of you a manifestation of the Spirit that doth reprove you in your own consciences for all your transgressions; So all come into the patience, and let your moderation appear to all men, and hearken to that of God in you, whose voice reproves you, and will be the condemnation of you if you go on in your wickednesse, for your wickednesse exceeds the *Sodomites*, they suffered just *Lot* to dwell amongst them, but you would not suffer us to abide amongst you, but in the fiercenes of your wrath exercised cruelty upon us, for which you must give account to the living God; the *Athenians* who worshiped an unknown God were not like unto you, but when *Paul* preached unto them Jesus and the Resurrection, they were sober, and said unto him, *we would know what these things mean*; so they heard him declare the Truth of God and were patient, and suffered him to depart in peace, *Acts 17*. but you without an enquiry after what was declared, fell into rudenesse, and would neither hear your selves, nor suffer others to hear, but laid violent hands on us, and with much cruelty did drive us away, and caused us to depart out of your Town, and the dust of our feet we shake off against you for a witnesse, & except you repent, it will be more easie for *Sodom* in the day of judgement then for you.

And

And we have learned contentedness, and do bear these things in patience, looking unto him who is gone before us, who endured the Crosse and despised the shame, and through sufferings was made perfect, and neither cryed nor lift up his voice, but as a Lamb was he led to the slaughter, and in patience drank the Cup which the Father gave him to drink, and all that have followed him in Ages and Generations past, have suffered the like things by the like Generation, being persecuted, tormented and afflicted, and yet over all rejoiced ; and this is not a new thing which you have done to us, but hath from Cain descended, and amongst you is found alive in Cains root, whose off-spring you are ; and though we have suffered much by you, yet we do not threaten you, but commits our Cause unto him that judgeth righteously, who by the Arm of his Power delivered us out of your wicked hands, and gives us peace in our patient sufferings to his everlasting praise : And so the words of Truth declared in Matth. 5. 10, 11, 12. are sealed unto us in the eternal Spirit, *Blessed are they (faith Christ) who suffer persecution for Righteousness sake, for theirs is the Kingdom of Heaven : Blessed are ye when men revile you, and persecute you, and say all manner of evil against you falsely for my sake : Rejoyce and be glad, for great is your reward in Heaven, for so persecuted they the Prophets which were before you.*

It is the Spirit that beareth witness, for the Spirit is Truth.

THE END.

LONDON,
Printed for Thomas Simmons at the Sign of the Bull
and Mouth near Aldersgate, 1659.